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SPIRITS: THEIR WORK AND INFLUENCE

Abstract Report of a Trance Address Delivered at the Rooms
of the London Spiritualists' Alliance, 140 St. Mar-
tin's Lane, London, W. C., Eng., by
MISS FLORENCE MORSE

Supplied by the courtesy of Mr. E. W. Wallis, Associate Editor of *Light*, for
use in *The Two Worlds*.

Miss Morse said: We often wonder how much ordinary individuals believe the saying of an old writer that "millions of spiritual creatures walk the earth unseen, both when we wake and when we sleep"; we know it to be true. Spirits cannot mingle with you in your offices or your homes without influencing you in some measure. You should recognize the spiritual side as being the natural world, the spirit as the causative and eternal; that man dwells in a world of illusions and that the spiritual is the only part of man—the identity which sums up at any given moment everything that he has ever done or thought.

If you wish to visit a friend you do not think it a great ordeal to travel to him, nor do you adopt a strange attitude of mind or artificiality of thought and feeling, but you look forward to the meeting with gladness, anticipating a good time, both socially and intellectually. Yet many persons have such strange views concerning the so-called dead that they dread their coming and fear their companionship. This would not be their attitude if they realized that the spirits are still people—men, women and children—leading natural human lives, remembering them and frequently beside them in business and in the home circle—so much so, in fact, that they are indeed encompassed about by a cloud of witnesses, unchanged in any manner by the fact of death.

Let us consider spirit influences from this point of view and we shall see that they are not necessarily spiritual influences. A person with thoughts of harm and malice might exert influence upon another, and while it would be spirit influence, it could not be called spiritual.

The spirit is power, organized and conscious, which power can be employed with intent for good or ill. Death does not affect or change the moral character, and persons of every nature, thought and sort have passed away, so that in the life after death there are hosts of spirits of every condition. From this it will be seen that spirit influences may be from low and degraded individuals, or from highly spiritual, illumined, loving beings, or from those of any sphere between these extremes. Progress in spirit life, as on earth, depends upon the desire and the discipline of pain and experience.

There are many persons who are unaware of any spirit influence. An individual may act on the impulse of the moment, and cannot afterwards understand why he was so unwise. His friends exclaimed, "Why, he was the last person in the world to do so and so," without a thought of the possibility of any spirit influence being exerted upon him, although such is often the case. We are behind the scenes, so to speak, and see more than you do.

There are, however, many spirits who can truly say that they knocked at the door and it was not opened to them; in vain they tried to enter. Indeed, it is one of the bitterest experiences of the loving heart to stand beside the loved ones who are overburdened with grief, and yet be unable to speak a word of comfort, or to assuage the flood of tears or sorrow. Spiritualism will enable mourners to accept death as natural, and prove to them that the dead, so-called, are not far away, but are often nearer, and consciously seeking to give them comfort.

There are more people swayed by spirit influences than just those who are aware of the fact, and there are often determining influences upon our

side which cannot be escaped. If you enter a room wherein the air is poisoned or tainted you are affected by it and suffer, but you are not responsible for the bad air; so you are environed by spirit influences, the world is bathed in an atmosphere of thought, which constitutes a source of general inspiration. You sometimes notice how two men who are investigating a matter at different places, independently of each other, simultaneously arrive at the same conclusion: the fact is that they are both touched, influenced by, or receptive to the same thought which may be said to be "in the air." There is also direct or personal inspiration from one mind to another. Thus there is general and personal inspiration.

We often hear of obsession; respectable persons suddenly go wrong, and the cry is raised that it is the work of demons, etc. Sensitives receive influence from the minds of those on the spirit side, as well as from those in the world. Those spirits who are not high principled and who see an opening for the realization of their unprincipled ideas use this means to gratify their desires, through others, and by that very gratification bind themselves to the conditions which constitute their bells. The law of association applies to our side equally as truly as to yours; like attracts like, and the quality of the influence from the spirits depends on the degree of desire and response on your side; hence, unless you act or think so as to render yourself subservient to evil influences there is no danger. Many ignorant persons unwisely seek spirit influences under the belief that all evil ones are in hell, and that, therefore, only good spirits can come to them; but spirit influences may be harmful, as well as helpful, and ignorance renders the ignorant and the unwise liable to consequences which may be painful.

To all who inquire we would say, endeavor to attain a calm, intellectual, spiritual integrity of purpose, a self-contained poise, and pray for power to become wise. Spiritual influence implies purity, love, harmony, goodness, and virtue, and trustfulness recognizes the operation of true law, so that great work may result, as pure minds will attract like-minded spirits and gain strength and blessing. The dangers of spirit intercourse are the same as those of the everyday life of ignorant persons; knowledge comes through experience only, therefore it is best to make haste slowly, to get knowledge studiously, and to test every inch of the road as you go on before you rely upon it.

Do not entertain thoughts of fear or feelings of dread of the people of the other world. All human beings are not either embryo devils, or perfect angels, for the majority are passably good, and when really known are found to be rather better than was imagined. As no person is absolutely positive, everyone can be influenced to some extent, whether by an individual or by many.

As regards the work of spirit people, Miss Morse said: Picture to yourselves hosts of spirits interested in persons of the world, laboring for reforms, whether in political or social matters, religious revivals, or in any other way for the good of humanity; for such spirits are all around. When they leave the body they do not drift off and become cut off from the world, with no future work to do, no further use for all their knowledge, no further field for their abilities, no further recollection of their loved ones or past labors; but the spirit on passing through the death change experiences

a wonderful sense of freedom, and his first impulse is, "Oh, if only I could make those I have left behind feel this!"

There is no one, wherever he may be, who is seeking for goodness and truth in all honesty of purpose who is not directly associated with the spirits and helped by their influence. Writers, for their reputation, orators, preachers, inventors, actors, for their renown, are really indebted to the influences poured on them, but they have, and are entitled to, every credit, as the results are the direct consequences of their own labor and attitude of mind, which become the dominant factors of the inspiration which aids them. We on our side are content to ensphere those whom we can affect, even though they do not comprehend, and in this way we can be of use in work to bless the world.

Some sensitive individuals on earth are selected to act as spirit intermediaries, and my medium, who is now before you, is surrounded by my colleagues, in company with myself, that she may voice truths to mankind, and some of us are always in attendance to so influence her life and surroundings that we may employ her power to the utmost and develop her personality to give us greater scope in this work. The influence exerted by us is similar to what you understand by hypnotism or mesmerism. Our medium, while giving voice to our message, is in a state of unconsciousness; many mediums are not.

There is no danger in submitting the self to spiritual control; the individuality is, as a matter of fact, rather strengthened than weakened if the sensitive is so well balanced as to keep his own personal identity at all other times, and the spirits do not dominate his life out of season. There is danger to the sensitive if the spirit entirely dominates his life; as there is in every case when one seeking power infringes the rights of another by dominating his individuality.

Affection can be a grand aid or a deplorable hindrance, according as it is wisely or unwisely used. We find obsession existing sometimes through misunderstood influences from those who act from motives of affection. Take the case of a mother who is deeply attached to her children; she has thought for them and acted for them in every way; her whole being has been wrapped up in them, and they have, therefore, rather been part of her individuality than formed separate ones of their own; she passes over, and drawing near to them tries to make her presence known. She finds one of them is more responsive than the rest, and, in her delight, enters into and dominates that child's life to such a degree that the child practically becomes the mother, and is not herself at all; the rest see that something is wrong, but do not understand the case, while the spirit mother has not sufficient knowledge to see that, although she is acting with the best of good intentions, she is producing effects which are distressing to her children and friends, who imagine that the child is mad or obsessed; their fears react on the mother, and from her to the daughter again, so that great harm results to both, where a little knowledge and caution would have led to happy results.

Therefore, it is necessary that all should learn the lesson and study the law of spiritual association, cultivate self-reliance, discountenance all but intelligent and rational surrender to spirit influence. Spirits who exert their influence reasonably should be welcomed, but no spirit should be regarded as an infallible authority.

Responsibility rests on the sensitive, as no uncongenial spirit can break in or forcibly control so long as the medium is honest and self-possessed, unless by his own attitude of indiscriminate desire and response he opens the way.

On the whole, the judgments of the world are fairly accurate, as the spirit usually rings true; the difficulty is that the world judges from the actions or from what is seen; whereas we judge from the intentions and motives. In the long run character tells.

Help others, but beware lest you carry them; show them how to act, but do not act for them. Remember that we claim no authority other than that of truth, and this can only appeal to you in so far as it commends itself to your own minds.

The Aim of Spiritualism.

"The aim of Spiritualism is to effect a complete at-one-ment and union of man with God, until every action and thought of man is in perfect harmony with the divine will."—The Lyceum Manual.

A serious contemplation on the position and value of any system that has strayed from its purpose engenders feeling of disappointment. It is bewildering to notice to what a remarkable degree the teachings, life, and works of the man who came to "preach" deliverance of the poor, and "to set at liberty the people that are bruised" have been perverted. Centuries of orthodoxy have encircled round the life and character of Jesus much that has been the means of hindering the man in the street from seeing the real significance and purpose of his life. It is only when we disentwine the creeds and study his sayings and works in the light of the social environment and thought of the people in his days that we fully apprehend the tremendous distance orthodox Christianity, has drifted from its moorings.

In treating on the subject, *The Aim of Spiritualism*, however, the writer is actuated not so much by the thought that we as Spiritualists have drifted from our moorings as by the sense that we are at present drifting. What is true of orthodoxy in this connection is to some extent true of the Spiritualist movement. We are forgetting our purpose. We are losing our ideal. Our aim is not our primary consideration. We are, we fear, beginning to prize the sign instead of its signification. Is it not so?

No Spiritualist can look at the present position of our movement without feeling a pang of regret. For something like sixty years we have advocated the usefulness of mediumship as establishing the proof of continued existence; we have preached its sacredness for bringing us in touch with those "not dead, but merely gone before;" we have asked that sympathy be extended towards our media; we have appealed for passivity, for sincerity, for reverence, and for justice being manifested towards them, and we have advocated the necessity for proper conditions; and yet, when we pause in our studies to reflect upon their work and their worth, how horribly cheap have we made them all!

Spiritualism set out with the distinctive feature of proving to the world the possible intercourse between incarnate and ex-carnate. To what extent this purpose has been fulfilled would probably be a debatable subject, but no intelligent observer can be really satisfied with this branch of our work.

We have by no means got the best out of mediumship; we have not taken sufficient pains with its development; nor have we been judicious in our treatment of it when developed. But it is not the writer's object to deal fully with the matter, even did he feel equal to the task; there has been much written on this perplexing subject, and we fear that many Spiritualists allow their zeal to get the better of their reason, hence much misunderstanding arises as to the attitude adopted towards our phenomena by many people in our ranks. No one knowing anything about Spiritualism would attempt to discard its foundations. What is needed is a higher class of phenomena, and a more scientific method of treating them, if our aim—the proving or continued existence—is to be productive of satisfactory results. But Spiritualists have another aim, a more significant aim than the one to which we have, just briefly referred; and we are not quite certain that all Spiritualists know about it. Of course, that is entirely an assumption, but a close connection with the movement leads us to assume this.

Beautiful as is the knowledge of spirit existence and communion, much more beautiful is the view of the pur-

pose of life to be derived from this basis. It would be a grand thing if every Spiritualist worker could feel the significance of this aim, and were capable of advancing it. Is there a voice or a pen in the movement that can do justice to it? We hope so. "The aim of Spiritualism," says the Manual, "is to effect a complete at-one-ment and union of man with God, until every action and thought of man is in perfect harmony with the divine will." That is an attempt to state it in as few words as possible; it is a good one, we think, but it falls short of something; perhaps it is a wee bit too humanely selfish! But it is quite broad enough for the purpose of this essay, and it is not too deep for the poorest of us to grasp.

If we can comprehend the full significance of this aim, it will give us a very comprehensive outlook on life. It will give us a fuller appreciation of the relationship we hold to our fellows. It will give us a great incentive to do our duty, and at the same time show us to some extent what our duty is. It will open out to us our fullest responsibility. If a complete at-one-ment of all men is to be attained, does it not point to the fact that the least wrong done to any man is a wrong done to all? Does it not show that just so much as any one of our fellows remains in ignorance, misery, or want, just so much does he remain a stumbling-block to the advancement and "attainment" of the whole of the people? In other words, no man can attain what we term the object of life until all men have been brought into a state of harmony with themselves. According to the thought no one can work for the good of himself or his fellows without working for the good of the whole. And, on the other hand, no one can work for his own or his fellows' injury without retarding the progress of the whole of mankind. Hence we learn our fullest responsibility. We are parts of the whole. We may advance the whole, we may retard the whole. If, then, we Spiritualists recognize the meaning of this aim in all its fullness, we are immediately burdened with great responsibility. We recognize the necessity for our own individual, mental, moral, and spiritual culture, and also the necessity for advancing these qualities in the whole of the people. One section of the work of the Spiritualist is, therefore, essentially that of reform.

Our path in this direction is, we know, literally bristling with difficulties, but one thing is certain, and that is: This question must be faced. This may necessitate going outside the beaten track of what has been termed "religious work," but it is because "Christianity" has not faced the subject in a proper manner that it has failed; and if Spiritualism has to accomplish its aim, it will have to treat the subject of reform wholeheartedly, and not be content, like our orthodox friends, with talking platform platitudes on Sundays.

In the meantime, however, let us remember our aim; let it influence all our actions; let it be a torch lighting up the paths in life. Let us endeavor to apprehend its full significance, so that we may individually be impelled to cultivate our noblest faculties, enrich our characters, and thus justify ourselves constituting ourselves "sparks of divinity."

With a richer and fuller view of the purpose and object of life, we shall be better able to take our place in the work of reform. We shall begin to realize that in reality we are only an infinitesimal part of a great unity, and that unity is seeking to draw itself into harmonious relationship with itself. The work of the Spiritualist is to effect this "complete at-one-ment" by striving to overcome what we term evil, fighting injustice, and advancing everything that tends to enrich and glorify the bodies and souls of men.—Samuel Northrup, in *The Two Worlds*.

He who is silent is forgotten; he who abstains is taken at his word; he who does not advance falls back; he who stops is overwhelmed, distanced, crushed; he who ceases to grow greater becomes smaller; he who leaves off gives up; the stationary condition is the beginning of the end.—Amiel.



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EDITORIAL NOTES.

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one cent on each paper, the price of The
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possessions is \$1.50 a year.

In this issue we publish a part of an
address upon Spirits: Their Work and
Influence, by Miss Florence Morse of
Manchester, Eng., who is the daughter
of our esteemed friend and co-laborer,
Mr. J. J. Morse, editor of The Two
Worlds. Mr. Morse is well known in
the United States, having visited this
country several times and given many
instructive and pleasing lectures to
American audiences. In Miss Morse
the denizens of the spirit world have
recently found an excellent medium to
voice these thoughts, judging from the
address we publish. It is hoped her
voice may be heard in America some
day.

That the Sunflower is growing in
favor is evidenced to us by the many
renewals and new subscribers we are
receiving, and that without the offer of
any premiums or other extraneous offer,
also by the many hearty commendations
we have received from our patrons.
For these many cheerful words of
praise and helpfulness we heartily
thank those who penned them. When
time permits we may give a string of
sentences from a number of these appreciative
readers. Only in the early
issues of the Sunflower under the present
regime did we receive any comments
of a deprecating character, when we
were obliged to use some plate matter
to fill the columns, with one possible
exception regarding the peculiarity
of a word used to rhyme, in a poem
which escaped our attention.

The editor does not believe that it is
becoming to a newspaper, any more
than for a person, to continually deal in
self-adulation and claim to be the, only
or best ever. Many of the yellow
dailies are full of self-sufficiency of that
kind. We will allow the contents of
the Sunflower to answer for whatever
good it contains and let others make
the comparisons. Neither do we believe
it wise to make promises of great
things for the future in its makeup and
material.

Whatever the Sunflower proves to be
will depend largely upon the Spiritualists
themselves. If our workers and
thinkers supply us with the news and
articles of merit we will print them and
glean all we can from other sources.

We hope to improve as time goes on
and also to make the Sunflower a welcome
guest to Spiritualists everywhere,
for we want the news from all sections
and the best of prose and poetry our
inspired ones can supply.

Dear reader, will not your interest
in our cause make you desirous of securing
one or more additions to our subscription
list? But a few minutes of your
time may have far-reaching effect in
the support it will give to the Sun-
flower and those who desire to aid in
giving the light of Spiritualism to the
world.

Philadelphia Note.

The Rev. G. Tabor Thompson, formerly
a Baptist clergyman, officiates
at the Temple of the First Association
of Spiritualists, founded 1852. Lyceum
founded 1864. Services at 10:30 a. m.
and 7:30 p. m.

Lyceum, 2:30 p. m.
Capt. Francis J. Pepper, President.
F. H. Morrell, Secretary.

Little duties are great duties because
they are duties. - Farrar.

Christianity and Spiritualism.

Synopsis of Dr. Peebles' address in
Odd Fellows' Hall, Tampa, Fla., Sun-
day evening, January 26th, from
the text (St. Mark, xvi: 16) "He
that believeth and is baptized shall
be saved, but he that believeth not
shall be damned."

The "Man Christ Jesus," using
Peter's words, as naturally loved the
Jewish race as the Swiss love their
snowcapped Alps; hence His first com-
mand, "Go to the lost sheep of the
house of Israel." But when the Jews
refused to hear His message and accept
His miracles, which are spiritual
manifestations, then the voice said,
"Go ye into all the world and preach
the gospel," the word gospel meaning
good tidings, glad news, such as the
Fatherhood of God, the brotherhood
of man and the ministry of angels and
spirits in demonstration of a future
life.

"He that believeth and is baptized"
—that is, those who believe these
beautiful messages of spirit ministries
and are baptized, not with water.
That was John's baptism. Christ
baptized with the Holy Ghost, which
not mathematically a third part of
God, was an illuminating spiritual in-
fluence that "filled" Zacharias,
"fell" upon those who heard Peter,
came from the "laying on of hands,"
and so thrilled those Pentecostal hear-
ers that they began to "speak with
other tongues as the spirit gave them
utterances" (Acts, xi: 4).

Those who, from substantial evi-
dences and testimonies, "believe"
and are baptized into the holy spirit
of love and truth "shall be saved"—
but saved from what? Not from end-
less hell torments in fire and brim-
stone, not from the mocking ven-
geance and wrath of God. Wrath and
anger are the attributes of ugly chil-
dren and wicked men. But shall be
saved from sinning—saved from the
desire of wrongdoing. Salvation is
soul-growth, soul-unfolding in con-
sonance with the great law of evolu-
tion. The saved man, whether in
the church or out, is honest, conscien-
tious, benevolent, harmonious and not
a sectarian, not a bigot, nor a persecu-
tor for opinion's sake.

But he that "believeth not shall be
damned"—that is, condemned—that
is, shall suffer the natural consequences
of a narrow bigotry. Such, says
justice, ought to be damned. They
are damned now, and doomed to plod
gloomily along, fearing the devil,
fearing hell and fearing death. As a
physician of over 50 years' practice, I
have never seen any class of people,
Buddhists, Mohammedans or Japanese,
so afraid to die as those calling them-
selves Christians; and necessarily so,
because of belief in their priest-made
creeds and a consciousness of their
numerous shortcomings. They liter-
ally know nothing of their destiny be-
yond the grave. Neither hope nor
faith are the synonyms of knowledge.

Spiritualists know of a future pro-
gressive life, materialistic scientists
hope for it, and churchianic sectarists
tremulously, almost despairingly, be-
lieve in a life hereafter; but they have
no demonstrations, no positive practical
proofs of it. Paul said "for we know"
of that house in the heavens—and
knew it because he was temporarily
caught up to Paradise, knew it because
he was entranced, knew it because he
was a Spiritualist.

Spiritualists, because of their vis-
ions, trances and "discerning of
spirits" (using Paul's words), know
of that "house not made with hands"
—know of those immortal spheres
where the loved and lost of earth
meet in blissful recognition.

The scriptural verses following the
words "believe," "saved" and
"damned," state emphatically that
"these signs"—such signs as casting
out demons, speaking in new tongues,
laying hands on the sick and healing
them "shall follow them that believe."
But do they follow believers—believing
Christians—today? No. And why?
Because they have fallen away from
the Christianity of Christ. They
have become selfishly worldly, traffick-
ing and hoarding money like the
Rockefellers, Morgans and others.

What is it to be a baptized be-
liever? Or what is it to be a Chris-
tian?

This is called a Christian nation,
and we have, including Christian
Scientists, about 157 Christian sects.
The Mormons pronounce themselves
Christians par excellence, and on
their Kirkland temple in Ohio are in-
scribed these words, "The Latter Day
Saints of Jesus Christ."

To be a disciple, or a Christian, in
New Testament times was this, "Love
one another" (John, xii: 35)—"belief
in Christ," with such attending signs, and
human beings, being made

"He Who Died at Azim."

He who died at Azim sends
This to comfort all his friends:

Faithful friends! It lies, I know,
Pale and white and cold as snow,
And ye say, "Abdallah's dead!"
Weeping at the feet and head,
I can see your falling tears,
I can hear your sighs and prayers;
Yet I smile and whisper this,
"I am not the thing you kiss,
Cease your tears and let it lie,
It was mine, it is not I."

Sweet friends! What the women lave
For the last sleep of the grave
Is a hut which I am quitting,
Is a garment no more fitting,
Is a cage, from which, at last,
Like a bird, my soul hath pass'd.
Love the inmate, not the room,
The wearer, not the garb; the plume
Of the eagle, not the bars
That kept him from those splendid stars.

Loving friends be wise, and dry
Straightway every weeping eye.
What ye lit upon the bier
Is not worth a single tear.
'Tis an empty sea-shell, one
Out of which the pearl is gone;
The shell is broken, it lies there;
The pearl, the all, the soul is here.
'Tis an earthen jar, whose lid
Allah sealed, and while it hid
That treasure of his treasury,
A mind that loved him; let it lie,
Let the shards be earth once more,
Since the gold is in his store.

Allah glorious! Allah good!
Now Thy world is understood;
Now the long, long wonder ends,
Yet ye weep, my foolish friends,
While the man whom ye call dead,
In unspoken bliss, instead,
Lives and loves you; lost, 'tis true,
For the light that shines for you,
But in the light ye cannot see
Of undisturbed felicity—
In a perfect Paradise,
And a life that never dies.

Farewell, friends! But not farewell;
Where am I, ye too shall dwell,
I am gone before your face,
A moment's worth, a little space,
When ye come where I have stepp'd,
Ye will wonder why ye wept,
Ye will know, by true love taught,
That here is all and there is naught;
Weep awhile, if ye are fain;
Only not at Death, for Death,
Now we know, is that first breath
Which our souls draw when we enter
Life, which is of all life center.

Be ye certain, all seems love
Viewed from Allah's throne above.
Be ye stout of heart, and come
Bravely onward to your home,
Ka-il Allah—Allah la,
O love divine, O love alway!

He who died at Azim gave
This to those who made his grave.

—From the Arabic.

Victoria) of England; Prof. Hyslop,
of Columbia University, New York,
and others eminent in the literary and
scientific world, are avowed Spiritual-
ists. The erudite and distinguished
Thomson J. Hudson, LL. D., says in
his work, The Law of Psychic
Phenomena (p. 206): "The man who
denies the phenomena of Spiritualism
is not entitled to be called a skeptic;
he is simply ignorant; and it would be
a hopeless task to enlighten him."

Spiritualism is no more spiritism
(a kind of necromancy) than the
Christianity of the Christ is churchian-
ity with its creeds, confessions, pagan-
borrowed ceremonies and heresy trials.
But sectarianism, thank God, is dy-
ing. Orthodoxy itself is tinctured all
through with the new "theology,"
and the star of Spiritualism is coming
rapidly into the ascendancy. Many
of the brainiest scientists and philos-
ophers of today are Spiritualists, con-
tending, and rightly, too, that Spirit-
ualism gives the only direct and irre-
fragible present-day proofs of a future
conscious existence.

Are there no dangers connected
with the name and the practice of
Spiritualism? No; but there may be,
and are, relating to spiritism, when
used for curiosity, for finding gold
mines, and other motives of basest
selfishness. There are dangers con-
nected with ocean steamers, dangers
connected with fire, which often lays
homes and cities in ruins, and there
are very grave dangers connected with
churchianic revivals and the discon-
nected fanatical preaching of evan-
gelists—the danger of making atheists,
materialists and scoffers, and the fur-
ther danger of driving people into in-
sanity. My grandfather, a most up-
right, exemplary man, became excited
at a revival, then insane, committing
suicide on a Sunday morning. No;
there is no danger in Spiritualism,
which signifies, in brief, converse with
angels and cultivating the religious
aspirations with such sustenance as
prayer, vision, faith, trance clair-
voyance, and heavenly impressions
from the Christ-spheres of love and
wisdom. Love—pure love—was Jesus
Christ's test of discipleship (John,
xiii: 35). Love, wisdom, purity and
spirit ministries, when continued, con-
stitute the impregnable test of reli-
gious Spiritualism. Its original founda-
tion, was God. And to fight Spirit-
ualism is to fight against God, against
the present-day demonstrations of
immortality and the best and highest
interests of humanity.

Silent Music.

Come and sing awhile with me—not
in tones that are audible to earthly
ears—but with the silent voice that
steals into the heart making music for
those who have their ear attuned to
catch the melody that flows in from
the invisible spheres. Silent music
that steals into the heart and goes so
largely towards making our lives se-
rene and beautiful.

Silent communion is one of the
most God-given gifts and happy is the
one who has attained to the blessed
realization of the communion between
the seen and unseen. Richer possi-
bilities are in the reach of one who has
attained this gift. Vast stores of
knowledge will unfold themselves to
the newly awakened consciousness and
thoughts and expressions hitherto
deemed unknown will float in upon
the brain. One who can give expres-
sion to these thoughts will not only
greatly enrich and enhance the beauty
of their own lives but they will do
much for humanity as well.

ARLETA.

In the Far West.

Editor Sunflower:—

We are having a delightful time in
the far west, for the weather is very
bracing up 3,500 feet on the mountain.
The people are very much depressed by
the hard times, but our lectures are
crowded and everything is prospering
as well as could be expected. We are
soon coming east again and shall spend
some time in needy fields. Write us at
our Chicago address, 44 East Thirty-first
street, and we will give all information
needed.

We were at Portland two months and
the last three Sundays had a debate
with an Advent evangelist, who was
looking for the end of the world. Spir-
itualists understand that the end re-
ferred to is the closing of the old dis-
pensation and the dawning of the New
Era or New Age. Christ will never
manifest in bodily form, but comes
within, silently, like a thief in the
night of ignorance and spiritual dark-
ness. The light is breaking through
and all mediums should labor on, for
the morning of truth is slowly dawning
from the east, even unto the west.

Bidding all the Sunflower readers
good cheer and hope, we remain,
DR. AND MRS. BEVERLY.
Baker City, Ore., Jan. 23, 1908.

THOMAS PAINE.

The following is taken from a brief sketch of his life by Moses Folsom printed in the January number of Ingersoll Memorial Beacon, of Chicago, Ill.:

Few men have been more misjudged and misrepresented than Thomas Paine. He lived during a period of mighty events—the American and French Revolutions. He studied and felt the wrongs inflicted upon humanity by the old-time monarchies, by kings who claimed the divine right to govern, to punish and even to kill those who dared to act contrary to kingly authority. This study took the form of a book entitled *The Rights of Man*, an unanswerable argument against kingship. This book called down upon his head the denunciation of the ruling classes, and he was pronounced a revolutionist and a dangerous man who would destroy all authority. Therefore, it was never safe for him to return to his native land.

Later in life he wrote his *Age of Reason*, in which he attacked the stories in the Bible, in which it is represented that God ordered, or allowed cruelty inflicted by one person upon another and one nation upon another. He was a man of deep convictions, a Deist, a believer in one great ruling power, generous, kind, thoughtful and just to all. So strong was his faith that it led him into the very intolerance he detested, and made him ridicule when he ought to have shown respect. One of his biographers says: "His tasks were not all done wisely, but they were done bravely. Too often his light was darkness; but he walked steadfastly in his path. And the goal which he sought was the happiness of his fellow man."

Between the two millstones—politics (kingship), and religion—(priestcraft), he has been ground, even to this day, his name being sufficient to frighten the foolish and timid. First abhorred as a revolutionist and next hated and execrated as a skeptic and heretic, he has been the subject of much discussion. There are no less than seven biographies of him, Conway's in two volumes, being perhaps the most comprehensive. Besides these there are numerous controversial books, pamphlets, sermons, etc., and many interesting references to him may be found in the letters of Franklin, Washington, Jefferson, Madison and others of the fathers of the republic, most of whom believed as he did, but were less strenuous in discussing their beliefs. The Rev. Moncure D. Conway, an American—Paine's chief biographer—known and respected as a writer of ability and fairness in Europe, as in America, is a Deist, like Paine was,—one who believes in a God, but not in special revelations and interferences on the part of God in the affairs of any particular nation or individual.

Thomas Paine was born at Thetford, Norfolk, England, Jan. 29, 1737. He was the son of Joseph Paine, a Quaker, whose business was that of a stay-maker, to which trade the son was put at the age of 13 years. He did not relish the work, and his restlessness was soon shown by a desire to enter the navy, but his father, Quaker like, opposed it and the boy yielded. His talent for mechanics was extraordinary; but it will not be possible to here discuss his great contributions to the science of bridge building or his share in the adaptation of steam to machinery. Had his mind been concentrated upon mechanics, instead of assuming the form of a controversialist and reformer in political and religious thought, he would doubtless have become a great inventor. Yielding as a boy to his father's wishes he continued for some time at his trade. Then he taught school, and for a time served as an excise man, the onerous duties of a tax-gatherer suggesting a pamphlet to parliament, which was the beginning of his career as a writer.

In London he met Benjamin Franklin, who advised him to go to America, and Nov. 30, 1774, found him in Philadelphia. He bore a letter from Franklin, and he soon had a position as a tutor, and later became editor of the *Pennsylvania Magazine*. One of his first articles was an appeal for the emancipation of the slaves, all of the colonies at that time holding them. Duelling at that time was common and Paine wrote against it with vigor. A sentence will illustrate his style: "I am thus far a Quaker that I would gladly agree with all the world, to lay aside the use of arms and settle matters by negotiations; but unless the world wills, the matter ends. We live not in a world of angels." The colonies were stirred by the taxes imposed by parliament and the coming of troops, and while there was a smoldering

thought or wish for independence, no one had spoken outright until Paine published in the *Pennsylvania Journal* of Oct. 18, 1775, an appeal, from which the following is an extract:

"When I reflect on the use she (Great Britain) hath made of the discovery of this new world—that the little paltry dignity of earthly kings hath been set up in preference to the great cause of the King of Kings—that instead of Christian examples to the Indians, she hath basely tampered with their passions, imposed on their ignorance, and made them the tools of treachery and murder. And when to these and many other melancholy reflections I add this sad remark, that ever since the discovery of America she hath employed herself in the most horrid of all traffics; that of human flesh, unknown to the most savage nations, hath yearly (without provocation and in cold blood) ravaged the hapless shores of Africa, robbing it of its unoffending inhabitants to cultivate her stolen dominions in the West. When I reflect on these I hesitate not for a moment to believe that the Almighty will separate America from Britain. Call it independency or what you will, if it is the cause of God and humanity, it will go on."

Then followed his famous pamphlet, *Common Sense*, in which he assailed the logical absurdity of hereditary power, exposed the vicious system of mismanagement in the rule of George III., and showed what little leniency the rebels might expect from the "Royal Brute of Great Britain." Then he pictured the wonderful future of America under the home rule, and set forth the power of the people to be free if they so decided, and that the Americans must not be rebels, but a nation doing battle for rights. The pamphlet flooded the country and produced a profound sensation. Its arguments more than anything else nerved the people of the colonies to declare for independence. If there was one man of that period who stood for separation from Great Britain it was Thomas Paine. The pamphlet had a wide sale, and the proceeds were given to the cause of American liberty, and Paine never enjoyed a cent of profit from it.

While the Declaration of Independence was being signed Paine was a soldier in the army under Green, and on the dreary retreat from Fort Lee, on the Hudson, to join the forces of Washington in New Jersey, he wrote the first number of the *Crisis* which appeared Dec. 19, 1775, in the *Pennsylvania Journal*, copies of which reached the army on Dec. 23, and Washington ordered it read aloud to every company in the army. Would not such words as these stir the hearts of men, even when hope seemed hopeless:

"These are the times which try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the services of his country; but he that stands it now deserves the love and thanks of man and woman; tyrannical, like hell, is not easily conquered; yet we have the consolation with us that the harder the conflict, the more glorious the triumph; what we obtain too cheap, we esteem too lightly; 'tis dearness only that gives everything its value. Heaven knows how to put a proper price on its goods; and it would be strange if so celestial an article as freedom should not be highly rated."

Soon after, he was advanced from the ranks to the secretaryship of a commission to treat with the Indians and later became secretary of the congressional committee on foreign affairs, meanwhile issuing more numbers of the *Crisis*. In 1779 he was clerk of the assembly of Pennsylvania. In 1781 he accompanied Col Laurens to France on a successful mission to get money. In 1782 congress employed him as a salaried writer, and further issues of the *Crisis* appeared. In 1784 the Pennsylvania legislature voted him \$2,000, and in the following year, Aug. 26, congress voted him \$3,000, and adopted the following resolution:

"That the early, unsolicited and continued labors of Mr. Thomas Paine, in explaining and enforcing the principles of the late revolution by ingenious and timely publication upon the nature of liberty and civil government have been well received by the citizens of these states, and merit the approbation of congress, and that in consideration of these services, and the benefits produced thereby, Mr. Paine is entitled to a liberal gratification from the United States."

Congress was in session in New York, and Paine was the literary lion of the times, courted and favored by all. In 1787 he sailed for France, and took part in the revolution, became a delegate to the French convention, and a member of the committee to prepare a constitution. This followed the ap-

pearance of his noted work, the *Rights of Man*, dedicated to George Washington, the proceeds of sales going to the Society for Constitutional Information. He aroused opposition in his efforts to save the life of Louis XVI., and was sent to prison. Rather than to vote for the death of the king he faced death himself. Released after the fall of Robespierre, he again entered the national convention. Meanwhile he wrote the *Age of Reason*, part of it in prison, which aroused intense feeling, and from that day to this he has rested under a cloud. This book was dedicated to his fellow citizens of the American republic in these words, "I put the following work under your protection. It contains my opinion upon religion. You will do me the justice to remember that I have always strenuously supported the right of every man to his opinion, however different that opinion might be to mine. He who denies to another this right makes a slave of himself to his present opinion, because he precludes himself the right of changing it. The most formidable weapon against errors of every kind is reason. I have never used any other and I trust I never shall." In this book he declared that "To do good is my religion," and, "The true theology of man is happiness of mind."

The *Age of Reason* produced a storm of opposition, ridicule and attempted answers. Paine did not believe God was cruel, and wrote against many things narrated in the Scriptures "with brutal freedom, as careless of the things other men hold sacred, as Cromwell's troopers of a church where they stabled their horses." A publisher in London who issued an edition of the book was sent to prison for a year. Meanwhile Paine remained in Paris writing and organizing the church of Theophilanthropy, so-called from the Greek words, God, Love and Man, the first of numerous ethical societies which have since sprung up. This period was the beginning of Bonaparte's career, and he and Paine became warm friends. Fifteen years had passed since he left America and he longed to return, and 1802 found him again on this side of the Atlantic. Until his death, June 8, 1809, his story is a sad one. Ostracism grew with each year, press and pulpit uniting in denouncing him. It was a case of the ingratitude of a republic. He had tasted much adulation in other years, and the abuse and misrepresentation in old age was hard to bear. He was 73 years of age when he died. His body, being refused burial in the Quaker cemetery, was taken to his farm at New Rochelle. Ten years later it was removed to England by William Corbett, who had long opposed and vilified him, but unbiased study changed denunciation into admiration, and, to make amends, he sought to have a monument erected to the iconoclast in his native land. This movement, however,

stirred such bitter feeling that the towncrier at Portsmouth, for calling out the arrival of the ship bearing Paine's bones was fined and imprisoned. Owing to this feeling Corbett relinquished his plans, and what became of the bones is not known. A monument has been erected at the site of the grave on the farm at New Rochelle, a little ways out of New York, but it has been mutilated from time to time.

There is a tendency now to do him justice among public men and thinkers. In the *Age of Reason* book that has so discredited Paine with dogmatic Christians he repeats in several different places the declaration, "I believe in one God," and the closing paragraph reads: "The creation we behold is the ever existing word of God." Paine was a Deist, a believer in one God, and yet there are many who call him an Atheist, or one who denies the existence of a God.

As a crushing refutation of this charge, I quote below a poem by Paine printed in 1776 in the second edition of his *Common Sense*, and which for its patriotic, humanitarian and even religious spirit is not excelled by any words of any American patriot or president. Notice that it is in its every part a "prayer" directed to the "parent of all" and is given as a model for all patriots at the time when this country was in its life and death struggle for its independence as a nation. Read it critically, and then ask your most devout friend who may agree with Roosevelt's estimate of Paine (and who, of course, is not an "atheist") to write a better one if he can.

The American Patriot's Prayer.

Parent of all, omnipotent
In heav'n and earth below,
Thro' all creation's bounds unspent,
Whose streams of goodness flow.

Teach me to know from whence I rose,
And unto what design'd;
No private aims let me propose,
Since link'd with human kind.

But chief to hear my country's voice,
May all my thoughts incline
'T is reason's law, 't is virtue's choice,
'T is nature's call and thine.

Me from fair freedom's sacred cause
Let nothing e'er divide;
Grandeur, nor gold, nor vain applause,
Nor friendship false misguide.

Let me not faction's partial hate
Pursue to this land's woe;
Nor grasp the thunder of the state,
To wound a private foe.

If, for the right, to wish the wrong
My country shall combine,
Single to serve th' erron'ous throng,
Spite of themselves, be mine.

—Thomas Paine.

LILY DALE NEWS.

The sick people are all on the gain. George Gens has gone back to work.

E. E. Cuddeback of Friendship, N. Y., spent Tuesday with C. H. Piersons.

W. Sission and Henry Wait, from Cassadaga, were guests of H. P. Woodcock the 25th.

Our genial liveryman, Mr. Greenamy, is kept busy keeping the roads and side walks passable.

Mrs. Ed. Griswold underwent a serious operation at the General Hospital in Buffalo one day last week. It is reported that she is slowly improving.

A letter was received from Mrs. Hyde saying the temperature at DeLeon Springs, Fla., was 110 in the shade, quite different from the weather here.

Mrs. Ben Luce has arrived home from Jamestown, where she went several weeks ago for an operation. Her many friends are glad to see her improving so rapidly.

Miss Hazel Piersons has returned home from Jamestown, after attending a reception given by Miss Edith Horton, in honor of Mr. and Mrs. Truman Sheffel of Alabama.

The snow is about sixteen inches deep on the level, and it still keeps snowing. Mr. Graham Turner was fortunate in getting the association ice house filled with nice clear ice before the storm came.

Mr. and Mrs. C. H. Piersons and daughter, Hazel, and Mr. and Mrs. Homer Todd received invitations for the 15th wedding anniversary of Mr. and Mrs. Israel Raymond, which will be celebrated Saturday evening, February 1, 1908.

Mr. H. P. Woodcock has just passed his 84th birthday. He has been a Spiritualist over forty-five years. The first work he read on Spiritualism was *The Magic Staff*, by Andrew Jackson Davis. Mr. Woodcock and Aunt Polly Horton are two of the oldest people living on the camp. One by one our old landmarks are passing away.

Mr. and Mrs. Alfred Winchester of Lily Dale have been visiting C. H. Paine and family and Edward Kent of Holland. While at the latter place Mrs. Winchester suffered a stroke of paralysis, affecting her left side. She was placed on a cot bed and taken to her home in Fredonia, accompanied by her husband and Mrs. C. H. Paine of East Aurora.

Mr. George F. Kittredge, well known to many of the old campers, having formerly owned a cottage here, and later worked in the Sunflower office, but who for several years has been employed at Hamburg in the office of the Erie County Independent, where the Sunflower is now published, has been seriously ill for the past two weeks. He is now improving.

Biography of Moses Hull.

After unavoidable delay, the *Life and Work of Moses Hull*, by his brother, Daniel W. Hull, supplemented with an interesting Memorial, is ready for issue. This book contains a detailed account of Mr. Hull's early religious experiences, especially of his journey from Orthodoxy via Adventism to Spiritualism; of his struggles and sacrifices on behalf of industrial and social reform, and for the establishment of the Morris Pratt School, which he considered the crowning work of his life. The volume contains 112 pages, is of fine workmanship throughout. It is accompanied by an excellent portrait of Mr. Hull, from a new half-tone cut, made especially for this work.

Price, handsomely bound in cloth, \$1.00. Strong paper cover, 50 cents. Those who desire this book address Mattie E. Hull, Whitewater, Wis.

IMPORTANT NOTICE.

To Spiritualists of New York State.

Dates are now being arranged for State Association meetings and the work of our State organizer and missionary for the fall and winter campaign.

We shall be glad to hear from Spiritualists from all parts of the State, especially in localities where there are no organized societies, with a view to making arrangements for the holding of State Association meetings.

We urge each Spiritualist to co-operate with the State Board in this matter, and request that you let us hear from you soon with information as to conditions in your locality. Write either to Mrs. T. U. Reynolds, Troy, N. Y., or to the president of the State Association.

H. W. RICHARDSON, Pres.
East Aurora, New York.

Man is a bundle of habits, but of all habits the habit of despondence is the most pernicious to virtue and happiness. I once shipwrecked my frail bark on that rock; a friendly plank was vouchsafed me. Be you wise by my experience, and receive unhurt the flower, which I have climbed precipices to pluck.

TRUTHFULNESS.

If you wish to command the respect of and exert an influence among your fellowmen, be truthful. Whenever a person, even though it be but a child of tender years, has acquired a reputation among his acquaintances for strict accuracy of statement whatever he says carries with it a weight of conviction that such a reputation alone can give.

There are a great many people who do not intentionally misrepresent the facts, who do not intend to tell a falsehood, and who do not, in the general sense of the term, tell a falsehood, yet their statements do not carry much weight when speaking upon certain subjects or about occurrences that have come under their observation.

They are generally considered as truthful people—people who will not maliciously misrepresent, but they lack accuracy of observation, or else have failed to accustom themselves to accuracy of statement, and what they say is likely to be more or less exaggerated, colored, as it were, by an ardent fancy, or swerved enough from the exact statement of what was actually seen or heard so as to make those listening to them more or less suspicious of nearly all they say. Sobriety of speech, while it may not arouse immediate enthusiasm, is very potent in convincing the man or woman, who is without imaginative insight and whose interest is not easily aroused in such subjects as Spiritualists delight to investigate and discuss.

Hence, the words of such people lack weight in just the proportion of their known propensity to exaggerate. It is therefore equally essential that you should be accurate as well as truthful if you desire to have your statements accepted without any misgivings on the part of your listeners. It is not easy to decide which is the most dangerous person in society; the deliberate falsifier or the one who believes himself to be truthful but exaggerates. The most inveterate of falsifiers will sometimes tell the truth, and, knowing this, their auditors are never quite sure whether they should give them credence or not; while, with the exaggerators, we are saying to ourselves: "This person believes what he says, but how much of it is true and how much is imaginative?" So we are kept in doubt by both classes.

It is, therefore, greatly to be desired that every individual should be taught from his earliest childhood to strive for accuracy of statement at all times and in all things, and that a failure to be accurate is, in a sense, a failure to be truthful; and every person, whatever his age or station, would do well to try and keep this fact ever present to his consciousness and be governed thereby.

There is another advantage gained from an established habit of accuracy of statement, aside from the weight and influence that it gives to all your statements. It is this: it puts you in possession of a fund of actual knowledge, in lieu of an undigested mass of loose impressions.

No one can attain to accuracy of statement without first acquiring the ability to accurately observe and sufficient retentiveness of memory to accurately relate the thing observed.

It follows, therefore, that a constant effort to be accurate is a continuous self-education, and a most helpful means of growth in the right direction. Bear in mind that to be truthful means something more than simply refraining from so speaking or acting as to convey an impression that you know to be false.

If you wish to acquire a reputation as being a truthful person in such a sense that it will give weight and influence to all your statements, you must learn to discriminate sharply between what you know and what you believe or think, so that when you affirm a thing to be true your hearers will feel assured that you know it to be so of your own personal knowledge, and your reputation for accuracy of observation and statement will command and compel a respectful reception of your beliefs, for your beliefs will be the effects that flow from well-digested evidence.

To be truthful, then, in the highest sense means to be accurately informed, and to impart information without either exaggeration or diminution; and a constant effort to be truthful in this higher sense of the word will result in the rapid intellectual growth of all those who make it. Let each and all determine to make a constant endeavor to be truthful.

I am proud to say that among Spiritualists there is no need for either falsehood or exaggeration; their

knowledge is based on such indisputable facts that it would be simply silly to exaggerate or embellish it in any way. How I wish I could be equally generous to our opponents, but I cannot. Men and women come to my seances to investigate the phenomena of spirit return and the evidence of continuous life with minds barren of all knowledge on such subjects, knowing nothing of physical or psychological laws, and if the whole mystery of Being is not laid bare to them at their first or second seance they rush into print or tell their friends there is nothing in it, the whole thing is a humbug.

These people may not be naturally malicious, but they are incapable of weighing evidence, they err more through ignorance than design, and, even if they are ultimately convinced, they lend very little service to Spiritualism, owing to their inability to expound its laws and describe without exaggeration the phenomena they have witnessed in the seance room.

There is a saying, that all things come to those who wait. Well, if any people in the universe can afford to wait spirits are the people. They have no need to come to us, unless it be out of the goodness of their hearts; a desire to point out to mortals a ray of the light that shines effulgently on them and a wish to let the denizens of our planet share some of the happiness of theirs, for while they can do many things for us, what can we do for them in return, unless it be to aid them according to our ability in spreading the glad tidings that there is no death and that according to our lives here so will be our lives in the world to follow?

MRS. M. E. WILLIAMS.
Stapleton, Staten Island.

High Tribute to Spiritualism.

Spiritualism has had many criticisms from men who pose as thinkers, but who have little thought. The following is a view of Spiritualism from one of America's greatest thinkers and preachers, long since passed into the realm of spirit, Theodore Parker, who years ago was a leading social and political reformer, who exercised greater freedom of thought and independence of speech than most of his contemporaries. Hear him, for it is a truth that has not changed with the years. He said:

"This party has an idea wider and deeper than that of the Catholic or Protestant; namely, that God still inspires men as much as ever; that He is omniscient in spirit as in space. For the present purpose and to avoid circumlocution, the doctrine may be called Spiritualism.

This relies on no church tradition, or scripture, as the last ground and infallible rule. It counts these things teachers, if they teach—not masters; helps, if they help us—not authorities. It relies on the divine presence in the soul of men—the eternal word of God, which is Truth, as it speaks through the faculties He has given. It believes God as near the soul as matter to the sense; thinks the canon of revelation not yet closed, nor God yet exhausted. It sees Him in Nature's perfect work; hears Him in all true scriptures, Jewish or Phœnician; feels Him in the inspiration of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God Father, not King; Christ Brother, not Redeemer; Heaven, Home; Religion, Nature. It loves and trusts, but does not fear. It sees in Jesus a man, living man-like; highly gifted and living with blameless and beautiful fidelity to God—stepping thousands of years before the race of men—the profoundest religious genius that God has raised up; whose word and works help us to develop the natural idea of a complete religious man.

It lays down no creed, asks no symbol, reverences exclusively no time nor place, and therefore we can use all times and every place. It reckons forms useful to such as they help. Its temple is all space, its shrine is the good heart, its creed all truth; its ritual, works of love and utility; its profession of faith a divine life; works without faith, within love of God and man. It takes all the help it can get; counts no word profane, though a heathen spoke it—no lie sacred though the greatest prophet had said the word. Its redeemer is within, its salvation within, its heaven and its oracle of God."

To have something we have not, and to be something we are not, is the root of all evil.—Sir William Temple.

The good things of life are not to be had singly, but come to us with a mixture—like a schoolboy's holiday, with a task affixed to the tail of it.—Charles Lamb.

The Transition.

Behold, the weird, sad face is calmer now!
The pang of piercing spear and taunt is o'er.
Insensate clay has folded mutely 'round
His troubled heart the drapery of death.
In peace he sleeps beneath the upland skies
That saw his toiling foot-steps bravely come
To shame and crucifixion when a throne,
The throne of David and the world, were his.

The white lids droop above their dimming brown,
The white lids fall and veil forever more
The mockery of men in Pilate's judgment hall;
The white lids fall, and lo! the flowery dreams
Of homelands in the azure worlds are his.

He sees his Father's jasper throne and sees
The throngs, the multitudes white robed, that dwell
Beside the tides that swell the lipping seas.
He hears them saying: "Blessing ever more
And homage unto Him who sitteth on
The starry throne of fadeless law and life."
He hears them speaking in a distant way,
An echo of the worlds once fondly his;
He hears them clearer on the shining calm,
A symphony of glad eternal choirs
That welcomes through the narrow change of death
The feet that knew the cruel shard and thorn,
But now are pressing in the farther vales
The petalled paths of sweet, unending peace.

—Rev. Leslie Clare Manchester.

Driggs, Ark.

Immortality of the Soul.

Sir Oliver Lodge recently delivered a remarkable address at the Memorial Hall, London, Eng., on The Immortality of the Soul.

"The first simple truth that must be insisted on," he said, "is the commonplace but often ignored and even denied, fact that there is nothing immortal or persistent about the body except the material atoms of which it is composed.

"Any notion that these same atoms will at some future date be recollected and united with the dissociated and immaterial portion, so as to constitute once more the complete man as he appeared here on earth, and who is thereafter to last forever, is a pagan superstition, though most unfortunately believed—or at least taught—by one great branch of the Christian church.

"I want to make the distinct assertion that no really existing thing perishes, but only changes its form.

"Physical science teaches us this clearly enough concerning matter and energy, the two great entities with which it has to do. Can life be a nonentity that has built up particles of carbon and hydrogen and oxygen into the form of an oak or an eagle or a man?

"Not so; nor is it so with mind and consciousness and will, nor with memory and love and adoration, nor all the manifold activities which at present strangely interact with matter and appeal to our bodily senses and terrestrial knowledge.

"They are not 'nothing'; nor shall they ever vanish into nothingness or cease to be. They did not arise with us; they never did spring into being. They are as eternal as the Godhead itself, and in the eternal Being they shall endure forever."

What was the soul? It was "a controlling and guiding principle which is responsible for our consciousness and will, as well as for our own personal expression, and for the construction of the body under the restrictions of physical condition and ancestry." What he understood by immortality he would illustrate by an example. Take the destruction of a picture; suppose it to be burnt. There was nothing to suggest immortality about the ashes; the material embodying the beauty of form and color had ceased to exist. But was the idea conveyed by the material lost also? No, the idea was never in the pigments; it was embodied by them, by them had become incarnate. Although its materialization had been lost, it lived still in the mind of the artist who had created it, and in the minds of those whose perceptive faculties had allowed them to understand and appreciate it. When the body died, the soul underwent a change; it did not cease to be.

"As it was in the beginning, is now and ever shall be, world without end." That was one way for expressing a truth too complex to be put in a concrete formula. Dew formed on a leaf; a little while and it had gone

again. Its incarnate existence was temporary. As a drop it was born, and as a drop it died, but as aqueous vapor it persisted. Might it not also be so with our personality, our soul? It did not arise with us, nor would it vanish into nothingness. It was as eternal as the Godhead itself, and in the Eternal Being it would endure forever.

The body could not exist without a soul, but the reverse proposition was one that was exercising the minds of psychologists. We possessed numerous means of communication in the flesh, and it was believed that telepathy would provide us with the means of spiritual communication. It might prove to be the link connecting us with incarnate entities. Thoughts were stored in matter as sounds were, stored on the phonographic record, and it was legitimate to suppose that a surviving personality, although disembodied, might become materialized in us and operate on our senses. The mass of telepathic experiences which had been accumulated must mean something. It was permissible to speculate regarding their probable meaning, although it was too soon to dogmatize.

How Spirits Communicate.

The Harbinger of Light some time ago published an address, said to be given as a communication from Dr. Channing in spirit, regarding the passage of matter through matter. He says that powerful ethers are the primary cause of all forms of matter and of all forms of electricity. The electrons he calls "electricity materialized." It is said that the spirit chemist is able to deal directly with these ethers and electrons, and to change one form of matter into another almost instantly. He converts the particles of matter into ethers, and so passes one object through another and then causes them to resume their original form. It is through the use of these ethers that all spirit communications are made, he claims, and says:

"When you hear the direct voice you are dependent on the ethers, for if it were not for them you would not hear anything. The spirit, when he knocks on your wall, produces sounds by the vibration of these ethers. Thunder is produced in something the same way. Certain atmospheres meet, and in the concussion electricity is generated and discharged, and that which follows is a rumbling noise or report, which you call thunder. The spirit simply causes a concussion or vibration of the ethers, and it strikes upon the oral nerves in your brain, and you hear the knocks. Don't for a moment imagine that spirits come down and knock with their knuckles as you do. It is all a matter of vibrations."

To develop all one's strength on two great things—work, and the rich emotions of the soul—what can one ask more than that?—Balzac.

Jesus.

In looking over some recent files of the Sunflower I noticed several articles on and alluding to the man, Jesus.

To me it is so clear that he was a true agent of the Higher Powers that it seems of little importance whether his physical origin was due, in the usual way, to his father, Joseph, or to the then more advanced theory of an Overshadowing Presence with his mother, Mary, but to Spiritualists now, so familiar with demonstrations of materializations, even this last theory is in no way miraculous or untenable.

In his childhood he was precocious, thus indicating the advanced growth of his soul.

He was born a Jew, and it was only natural and right that their welfare and progression should be a little dearer to him than that of other nationalities, and that he should feel more aggrieved at their short-comings; especially as the Jews at the time were more devotional and better fitted by their habits of life to assimilate and dispense those higher principles of evolution which it was his mission to inaugurate.

Previous to this the old Mosiac law of justice, "an eye for an eye and a tooth for a tooth," was the highest ideal which had been given to infant humanity on earth.

Jesus lived as he taught, the principle of love and no retaliation, but rather to "do good to them that despitefully use you," in the observance of a greater charity than the world had ever known.

He, with his then rare psychic powers, and his devoted followers, could have taken the kingdoms of the world by storm.

That he was a man, and subject to all earthly conditions and considerations, was evidenced by the fact that he fully realized this opportunity, and that it proved a forty-days' temptation to him.

That he was a God, or, rather, became a God then, was proved by the fact that he renounced this chance and voluntarily chose the subsequent life which he knew full well would be his human portion. And he did this in order that he might exemplify the truths of the higher life which he had tried to show to the masses, and prove a way out of their material and fleshly bondage into the glories and joys and the works of the Gods.

He proved himself the master which his disciples called him, master over earthly conditions, and his own personal self.

He was an initiate of the Great White Brotherhood, and willingly obeyed its behests.

This Brotherhood exists today as then, and may be found if desired.

LILLIAN.

Will This Answer the Question?

In many cases those persons who are skeptical in regard to the usefulness of hypnotic phenomena assert that if the hypnotic subject could, for instance, discover a murderer and bring him to justice and find his victim in cases where the body of the murdered one has been concealed, they would begin to think there was "something in it." What will they say to the following account, contained in a Capetown telegram to The Evening Standard;—"Thomas Kerr, the caretaker of the Grahamstown Golf Links, who was tried for the murder of a ten-year-old girl named Ellen Pinnock, discharged after the jury had disagreed, and then re-arrested on the same charge, is now to be tried on a charge of assault. The court has decided that Kerr cannot be tried for the murder a second time, but the form of assault on which the new indictment is based permits the death penalty in the event of his conviction. The murder of Ellen Pinnock was disclosed in a remarkable manner. The girl disappeared while on her way home with purchases from a Grahamstown grocer named South. South is a hypnotist, and he placed a young man of his acquaintance, named Staples, in a trance state, and asked him if he could trace the missing girl. Staples replied that she had been murdered, and her body lay buried under the floor of a house he could indicate. He afterwards accompanied detectives to Kerr's house, and the body of the girl was found buried in the cellar. Staples afterwards identified Kerr as the murderer whom he saw in his trance." Is the foregoing an evidence of the truth of telepathy, sub-conscious perception, psychic sight, or spirit action? Anyway, taking the account as it reads, it certainly appears to fully meet the demands mentioned above, and shows that knowledge can be obtained by so-called "abnormal" means.—Two Worlds.

HEALING.

How enthusiastic we are about anything not thoroughly understood, if it seems wonderful. The new beginner, on learning a little of a great truth, will go at it like a wild fire, ready to destroy all that appears wrong in others, never dreaming it may be a case of self-destruction.

The true healer is one who has lived in a health-producing way and can only give of his or her healthy conditions, as we would money to one who has none. Then, by practicing healing, they will, in course of time, give out their supply and will need another to help them, or have only the evil-disease—for which they exchanged their health, to fall back on. That is the cause of healers becoming wrecks in the end. I know, as I learned from terrible experience. Common sense ought to teach us it is quite the same in all cases, whether we give all our money to beggars, or anything else, in the end we have allowed others to drag us down to their level, that they may climb up at our expense, or live at the expense of others, which, surely, is not right.

If we will not live right and create right conditions we should not be helped, but taught how to live right. I have found the fault is our own. We do not care to learn if it destroys our hobbies or shows us our faults. That is why some must have the punishments in the form of disease, suffering and troubles, and if that does not teach us to do different and desire to learn that we may live right, then it is best to let such alone, for it is not only waste of good time, but for the good of the would-be helper. If the sinners prefer to sin let them suffer the consequences. To help such only harms the helper—does more harm than good. It is not right to crucify the Christ, destroy the truth, or good, to save the sinner.

When we understand these wonderful things thoroughly then we see it is only through lack of understanding that we make such a mess of life, even when we think—but do not know—we are doing right.

Some healers will say, "It does not harm me to heal." Why, it is because they do not heal. They only transfer it to another body, which can be proven, for do they not throw it off? But where it goes they do not know, or care to know. I have known of healers who transferred diseases to those near and dear to them and couldn't cure them, so they died. Still, the so-called healer got the glory. Why, almost any fool can sweep the dirt into a neighbor's yard for him to take care of, and that's all most healers do. What I cannot destroy I cannot heal. Nothing can be destroyed until the cause creating the effects is destroyed. Effects are only transferred elsewhere, which is the cause of another body reflecting sickness.

Having made a study of this for many years I learned much which can be proven, when you want the proof. Simply desire the whole truth, then you will get proof enough and soon learn to know things just as they are, then the seeming does not blind you to simple facts. A half-truth is often deceiving and often dangerous to have.

What we want to know, and thoroughly understand, is cause and effect. As we are apt to see only part of the effect, which may be a trap to catch the ignorant, to help the wrong that it may grow and gain power.

Deception often appears good and beautiful as an angel of light. We see the beautiful outer covering of the hideous wrongs within and blindly run wild after it. It becomes a hobby which we use like fools or insane people and then wonder at the bad effects. When we quietly seek truth it comes to us and is helpful to us. When we are willing to learn, then we do not need or have the bitter lessons, as they are to lash us into right behavior. When we help those who need the whipping, then we are made to suffer with or for them.

I was told not to heal, as it was not best, and the desire to escape natural effects of wrong-doing caused the sinner to seek help, not to overcome the sin, but the bad effects. Tell the sinners the cause and ask them to destroy that, nine times out of ten they refuse to do it. Then, is it right to help them?

The only true cure for disease is to stop sinning. Then, is it not best to learn and know? When people think it a disgrace to be sick or in trouble, then they will learn to create health and make life as they want it to be. Surely, we do not desire disease, trouble and poverty. Then, why create it? as man, male and female, create

all with their thoughts and actions. The true God, or intelligence, that made all of which man is but a small part, is not man's servant, as some seem to think, but a help to teach us how to help ourselves in the right way.

We are sinners and beggars as long as we depend on others. It is the effect of a wrong teaching that the few might lord it over the many, thus a wrong grew and created different wrongs, until it is almost impossible to trace the cause that it may be destroyed.

"Physician, heal thyself," means self-cure. Then, we are our own physician or healer. My mother could cure a burn instantly. I worshiped her and suffered so she could have the glory, for every time she cured I had a fever, a severe burn, a severe fever. I never was free from sudden attacks of fevers until after she passed out. She did not know until after her death that she had caused it. That proved to me how we transfer from one to another. Then I did my best to learn all about the healing business and discovered much.

Some cases of healing will effect the true healer worse than others. It proves the true nature of the one healed. A selfish person often kills the healer, for such do not care how they make others suffer, so they do not suffer. The sooner such natures are allowed to die the better for others. What cannot be cured ought not to be endured.

Mistaken kindness only does harm. What we help we become a part of. Then why help the wrong to live? When we give of our health and strength to help the unworthy not even the money gained that way will do us any good. I did not heal for money, but to gain true knowledge, and I surely got what I sought. We are very apt to gain what we want most, which is the reason most healers do not understand the healing power, but think it about everything but what it is.

While experimenting I made up my mind if I could catch part of a disease from another I could catch it all, and cured others that way. They got well as soon as I caught it. Then I would study out the cause and went to work on that. Some of my experiments almost killed me, but I surely learned at thing or two which is best to know. Knowledge is power. All can have that power when they want it, for the good of all. A selfish person vibrates to all that's low, therefore does not get the higher truths. Such could see it written in the skies and would not understand.

Those who only use a knowledge for its commercial value gain only what they buy for money, thus that commercial spirit lives, and is helped to live. Freely give, freely get. Then, as you give, the new flows in its place, thus are we ever kept filled and do not become stagnant pools of old disease-breeding knowledge of the dead past, but ever fill up with new truths that are life-giving.

There is nothing new under the sun. Then, why not go above it to gain new truths? Is it not as we think and hold fast to that is the cause of the stagnation in life. The bodies die because we do not know how to prevent it, then, to cover our ignorance, we say that is as it should be. Can we prove it right? How easy to talk all around a subject, proving nothing and thinking that's all there is to it, when, in fact, it may be only a waste of time and empty words. Can we improve on the past? That is what we ought to ask, then go ahead and do our best to improve in every way, for a half way, or only one way, causes more confusion and mistakes. When we keep busy healing self, then we haven't any time to heal others. Not one is worth saving who will not try at least to save self.

"God works in silence." The foolish make a big fuss about little things and the less they understand the more fuss they make about it. That is why so little knowledge was at first gained about spirit life, and why new beginners are so enthusiastic. What they lack in understanding they make up in fuss, and if it's a money-making scheme, then the fuss is kept up for that purpose. The commercial spirit teaches different lessons. It proves man he has developed above the lower kingdoms, first, by working for a reward—pay, thereby getting the means to be independent of others. Not being satisfied with the reward given, man says, "I will fit myself to get what I want, not only take what is given me, which may only suit another." Man is trying to get above the beggar stage, for then only is he a God-like being.

The dog must be satisfied with what is given for food or shelter. If man

The Upward Tendency.

(WRITTEN FOR THE SUNFLOWER.)

Tell me not in grief and sadness
That the world is going wrong,
That the joyous notes of gladness
Are dropping out of life's sweet song,
That the love of gain is growing,
That humanity is less,
That the strongest hands are sowing
Only seeds of selfishness.

That in the darkness floating o'er us
Greed's fell banner is unfurled
Shutting out the light before us,
"That cold money rules the world."
Let me tell you this—that never
In the hist'ry of the race
Has the truth's uplifting lever
Had so dominant a place.

Kindness, gently outward reaching,
Has a language all its own,
With a subtler way of teaching
Than the past has ever known,
Through a higher sense expressing
Charity's entrancing door,
With its helpfulness and blessing,
Never stood so wide before.

Ne'er before such recognition
Of the dread disease of crime,
So much thought of the condition
Fostering this blot of grime.
And we read the wondrous story
Of the prison of despair
Turned to the reformatory,
With its promise bright and fair.

Even God—feared through the ages,
Tyrant on a throne above—
Stands upon these brighter pages
The embodiment of Love,
Whose laws, so merciful and tender,
Have bridged the silence of the grave
And brought with an enduring splendor
The truths of Heaven to help and save.

The wisest ones of every nation
Feel the all awaking light,
And touched by angel inspiration
Are making hist'ry for the right.
Reading by love's shining letter,
Selfishness is on the move,
The world is tenderer, truer, better,
We are in the upward groove.

—Emma Train.

North Collins, N. Y.

Spirit Directs A Rescue.

Seattle, Wash.—"There are more things in heaven and earth than are dreamed of in your or my philosophy. I do not say that I believe or disbelieve in spirits, second sight, or thought transmission. I simply know the facts as I saw them along with other men, and you may draw your own conclusions."

This remark by Capt. Omar J. Humphrey of the Alaska Commercial company was called forth by a query regarding things occult. Coming from one of the most capable mariners in this port and one whose twenty years experience as shipmaster in Alaska would drive anything but the hardest common sense from his head, it is of unusual interest in the light of the facts. Capt. Humphrey was first mate of the ship Rainier, Capt. S. S. Morrison, from Philadelphia to Kobe in 1883, when the vessel was wrecked on Uja reef, latitude 9 degrees north, longitude 139 degrees west. The crew of thirty-one men was rescued by cannibals from an island ten miles away and treated kindly. It was a puzzle to the seamen for some time why the natives were so far from home and at such an opportune time.

Ten days after the wreck the longboat of the Rainier, in charge of Second Mate W. H. Drohn and four men, left for China Capt. Morrison built a schooner and two months later started away, leaving behind the first mate and ten men. About a month after the captain's departure the chief of the cannibals came to Mate Humphrey and gave him some startling information.

"His wife had died some months before," said Capt. Humphrey in relating the incident, "and while asleep on the mats in his hut her spirit appeared to him in human form, he said, and after awakening him told him that a ship was wrecked at the coral reef where we struck. This was the reason why the savages put out ten miles from their home and rescued us. The wife appeared again to the chief and told him the longboat of the white men had been picked up at sea a long ways off and that one was dead and the others crazy. The schooner with the captain had sailed to a small trading station, where the captain was sick and could not go farther. In a few days the chief said the big canoe with savages would come to the island and kill the white men if they had the opportunity. In ten weeks a ship would come with the second mate and all would be taken away on this ship. The story was told on a Saturday evening, and I remember it as vividly as if it were only yesterday. We waited with great anxiety to see if the story of the wife's spirit would prove true.

"On the following Sunday about 2 o'clock in the afternoon a large canoe loaded with savages from an island thirty miles away landed and but for the chief they would have attacked us. They told of a large ship, wrecked on their island, the crew of which they had killed, and showed pistols and a musket with Japanese characters cut in the barrel and stock. There is likelihood that the ship mentioned by them was a Japanese treasure ship reported wrecked on the Marshall group of islands and for which there have since been parties of treasure hunters outfitted in San Francisco to recover the gold.

"On the following Sunday the United States sloop of war Essex, with Capt. A. H. McCormick (now admiral) in charge, came to the island with Second Mate Drohn aboard. After cruising about for fourteen days in mid-ocean the longboat had been picked up as the savages had described by the British ship Catalina, Capt. Williams, from Sydney, N. S. W., for Saigon. One of the crew was dead and the other three insane from hunger and thirst. They were forwarded from Saigon to Hongkong, where, through the American consul, Col. John S. Mosby, the Essex was sent to our assistance.

"Commander McCormick had orders to proceed direct to Yokohama, but on hearing the remarkable results of the predictions he changed his course and proceeded to the place where it had been foretold Capt. Morrison would be found. At the trading station we found the party exactly as predicted, after which the Essex took us all to Yokohama. Capt. Morrison lived for years in Santa Clara, while Capt. Drohn was port captain at the United States shipyard at St. Michael, Alaska, for a long while."

Go through life with soft influences breathing around thee, keep thy heart high above the many-colored mist of earth and above its storm-clouds.—Richter.

A Prediction.

The Harbinger of Light recently contained a spirit communication, published "as a record for future verification or otherwise." It is a prediction from a contributor who says: "I have been wandering round the Pacific Slope of North America and observing the subterranean conditions existing in that region. I think the citizens of San Francisco are unwise in rebuilding that great city. Experience will teach them this in time, I suppose, for, in my opinion another earthquake will occur, more disastrous than the last, when the whole of the city will topple down again. I do not say this will happen immediately, although it will be subject to minor shocks in the interim. The next calamity will be a general upheaval, when not only San Francisco, but the whole of that coast line, for a distance of two hundred miles, will glide into the sea like this (pressing the palm of one hand obliquely over that of the other). It will be a vast land slide, as it appears to me; for I can see it approaching. The entire coast is internally honeycombed and slowly crumbling away, so that the weight of the upper crust, with no solid base beneath, will break away. It will be the greatest catastrophe which has been witnessed since the destruction of Atlantis. It may not take place for a few years, but come it surely will, involving the overthrow not only of San Francisco, but of other populous places as well, while tens of thousands of human lives will be lost."

is he any better than a dog? When he is not that proves he has developed above the animal nature. Jesus taught the natural effects would be that even the son of God and man would not have a place to lay his head if he did not provide it for self. Even the animal provided for self, not only a home, but food. Then, should not man do better.

And when Jesus healed he said, "Thy sins are forgiven. Go, sin no more," knowing, if they continued in sin, disease would be the effect. When we earnestly desire to live right, then we drift into right ways and reap good results, then the physician and healer will be out of a job and with the priests and preachers will learn something else to do where they can do more good.

Kansas City, Mo. C. ELLS.

Milton Baker, Boy Orator.

Milton Baker, the boy orator of Dallas, Tex., lectured last night at W. O. W. hall, 428 Avenue D., on The Religion of Spiritualism Applied to Present Day Needs. He said, in part: "There are those who claim that Spiritualism is akin to agnosticism. This is a direct falsification. On the contrary, Spiritualism is the one formidable foe of agnosticism, since it offers proofs of the things that agnosticism denies."

The ushers were taxed to their utmost to find seats for the large crowd that was present.—Lawton, Okla., Daily News-Republic.

Duty has pleasures which know no satiety.—Bulwer-Lytton.

SPIRIT HOMES AND SPIRIT PEOPLE

An Address, as reported in The Two Worlds, given by
MRS. M. H. WALLIS

To know, if knowledge be possible, to gain information concerning the reality of life after death, through communion established with those who dwell in that life, concerning themselves, their surroundings, their conditions, and the laws which govern them.

Spiritualism clearly and unmistakably demonstrates that spirit people can and do return, and that through those who are psychically sensitive on this side, can give information concerning their experiences after death.

The first thought we seek to emphasize in dealing with this great question of the spirit people is that concerning the naturalness of their condition. They simply go on living, continuing to be themselves, gaining greater power of development, and to find ever—and this is important—that limitation, if limitation there be, is in themselves, rather than in their environment; limitation in their own lack of power, lack of appreciation or expression, rather than in the reality of spirit life. Side by side with this recognition of truth should be the knowledge of the possibility and the actuality of growth; that the limitation of the present need not be the limitation of the future, when the spirit has gained greater power of understanding and clearer method of expression.

Try and imagine, for a moment, how you would feel supposing you were called upon to suddenly leave your earthly body and enter the spirit side of life, and ask yourselves how far you are equipped to enter that other life, how well you are prepared to do without that physical body, which has been yours so long and through which you have manifested during the experiences of earthly life. Death does not change the spirit who passes therethrough, and just as you, individually in your own varying conditions, may be well prepared or not prepared to quit your earthly life, so the spirit people who have gone on have been suitably equipped, or otherwise, to enter that other life. We want to point out that the one who has passed on is not of necessity wonderfully different from the one who is still living the earthly life. The tendency is to have the old-time limitation of thought, the old difficulties of prejudice and the old pre-conceptions, hence it follows that the conditions of the spirit people vary wonderfully.

It is recognized on the spirit side of life that there is an even more intimate relationship between man and his environment than there is when he is on the earth, and in the association of this great question of the homes of the spirit people so very much depends upon the individual, upon his degree of activity, of his power of thought and expression, and of his measure of understanding. Often the affirmation has been made, and truly made, that man, in a measure, prepares his spirit home, while still in the body; but, largely, this process of home building while on earth is an unconscious one. Rarely, even among Spiritualists, do we find individuals who, understandingly, are striving to build their spirit homes, seeking to order their life's expression on earth so as to render it certain that their home shall be well ordered and well built for their dwelling place on the spiritual side of existence. By far the great majority are more inclined to let it be what it used to be before they understood the closeness of spirit association and reality of spirit communion; a haphazard sort of process, perhaps a record of something in which they will find delight, or, on the other hand, something that will cause them stings of remorse and shame.

Let us take, for illustration, the case of an average individual passing through the change of death and awakening into spirit consciousness. Perhaps he may have had a somewhat vague and imperfect notion about spirit life and the conditions which await him on the other side. He may have had the hope strong within him that somehow or other there would be found brightness and beauty, gladness and joy; but in regard to definite thought and exact perception the average individual has usually very little clear understanding as to what awaits him. He awakens to consciousness on the spirit side of life and is welcomed by the spirit people, usually those who are nearest and dearest to him. There is generally a degree of gladness and

rejoicing on the part of those who welcome him; they rejoice that another has overcome the limitations of earth life and penetrated the reality of spirit consciousness.

Then he finds himself in his own place, and gradually begins to gain a measure of perception in regard to spiritual surroundings. Sometimes, however, the haze of earth life so continues that there is practically little clear understanding of what constitutes the reality of spiritual life. There is such a clinging to the thought and experiences that it seems to the new comer that life could not be lived without taking part in its routine of eating and drinking and mingling with neighbors and friends, as of old upon the earth. Then when the thought is presented, and the measure of conviction reluctantly gained, that these things do not continue in the same way on the spirit side of life, it seems to the average individual almost as if everything had gone, because the earthly occupations have gone as though one had been cast adrift upon heaving waters without compass or guide. True, there is the recognition of the presence of other spirit people, and the perception of some of the surroundings; but similar questions to those propounded on your side are often asked by the new-comer on the spirit side, "How do you spend your time?" "How are your powers exercised if those conditions of the earth life are left behind or not perfectly maintained on the spirit side?"

In most stages of consciousness the knowledge is gradually gained, that the experiences associated with the earth life are only the witness born to the inner powers possessed; that the ability of expression in varied ways, with which the earthly life was connected, was only the manifestation of the indwelling power or expressive energy which the individual possessed. Then follows the gradual perceiving of the greater truth, that man, without many of the laborious methods with which life was associated, can manifest his thought, can measure his degree of consciousness, and find continually greater developments awaiting him, through the exercise of his spiritual powers, than ever he found upon the earth.

Spirit people live a real active life, if they so determine, for we recognize how much depends upon those who have entered this larger realm after the change of death. Many circumstances of earthly life continue to urge man forward; necessity drives him, and very often there is the feeling, "Oh! if I could only do what I like!" Very often there is the feeling of rebellion against the circumstances which compel him to go forward in a certain rut, or to travel by a certain road; so many feeling their lives are largely determined for them, without any measure of choice on their own part. Much of this is changed on the spirit side of life, so that man is brought to the understanding of the necessity for his choice, for the necessity for his manifestation of fitness, and the striving to consciously grow in unison with the great law of life and being. The people who have been scarcely able to choose in the earth life find some degree of difficulty with the power of choice on the spirit side.

They are hardly able to realize that they must choose, they must act, and their immediate conditions will be wonderfully affected by that which they are capable of manifesting. So many on the spirit side long for rest, and it is there if they really need it, but the line of distinction is drawn between laziness and weariness, and those who are inclined to be lazy on the other side of existence find themselves surrounded by a misty and cloud-like state which serves to shut them in, and which can only be dispelled by their own activity and determination.

But, rest for those who are weary—that is restful, indeed. There are spirits who are wonderfully and beautifully gifted to minister to those who need rest, as long as that condition is necessary; but, sooner or later, they are brought to the realization of their own powers and abilities, and the gradual perception of how those powers and abilities can be used and exercised.

We would like to point out, in connection with these spirit homes, that though they are prepared for

those, and by those, who are still on the earth, it is not in the sense of being finished that the spirit home is entered or perceived by those who journey on. The conditions have to be changed, and, perhaps, wonderfully altered by the greater development and added power which those spirit people may gain and express. The necessity for the greater exercise of the powers possessed is experienced after death, just as there is the necessity on this side of existence which drives man, whether he will or not, to exercise all his powers and to gather that which will be of use to him and to his. Fitness gives the right of entrances to the realms of spirit.

The power of manifestation of thought, which the individual possesses affects wonderfully the conditions in which he finds himself. These conditions are registered for him continuously, and so in the building and maintaining of these spirit homes man is met by certain laws, or the action of certain laws, that he must mould or fashion in accordance with his desires and with his fitness. If his desires are larger than his powers, then his ability of expression will be faulty and incomplete; if his thought be larger than his power of expression, then, again, there will be the faultiness and incompleteness which is manifest.

The process of life's experience in this regard, after death, is to incline him to render harmonious his thought and his power of expression, to gain a measure, and a degree of understanding, so that the process of registration shall be wonderfully full and complete, and even prophetic of the greater power and grander expression, which shall become more and more easy for him.

Those who are inclined to have a drifting tendency are not at first able to gather the best, which otherwise might be experienced by them in this other life. Hence, we claim that man should cultivate the power of clearness and exactness of thought on this side of existence, that, even here, the spirit people who are still associated with the earthly body should strive to understand the relationship between themselves and their environment, and to render the process of registration even more full and complete and more fully guided by them.

What kind of home do you expect to have when you pass hence, if you have not built the edifice properly, if you have not prepared the requisite conditions? If the beautiful home is longed for, and there is inability to manifest the beauty of character, that home will not really be gained or possessed; yet, if, as the result of the life lived on earth, there are heavy blots and blurs, unfinished conditions, and imperfect manifestation in association with the home, all this can be changed if the spirit be earnest in thought, strong in aspiration, striving ever to get more and more in unison with truth and love and sympathy.

We hold that man has the right of entrance to all the varied spheres and states which life can present; the grandest heights, the most glorious states of exaltation are open to him when, through fitness, he has evidenced his right to them, and gained his power of penetration of things, which are in accordance with the need of his spiritual nature.

Do you hope to have a beautiful home hereafter? Then fashion that home as you journey through life's way. Do you think you are going to have peaceful conditions on the other side? Then make those conditions now. Do you expect you are going to scale the heights or probe the depths in this larger life? Then equip yourselves here and now, so that you shall gain a greater measure of perception, greater power of expression, and realize more fully what you are. The spirit home is built and maintained in accordance with man's development. Spirit people dwell in conditions they have rendered possible for themselves, and there are the grandest and most glorious experiences for those who are fitted for them.

The other side of the picture! The state of darkness, doubt, and fear for all those who make it possible because of their own lack of power of expression and understanding. Man must grow from the state of ignorance to the state of knowledge, though he traverse the stony road in the effort; though he have the bitterest experience as the result of the process; though he cry out in very agony of spirit, "Would to God this condition might not be mine." Whatsoever his feelings or tendency to rebellion, whatsoever his darkness, doubt, or fear, he must learn something of this power which pertains to him as a

spirit. Well it is for those learning and striving to use those powers here and now; well it is for those who are growing consciously in unison with the divine purpose, and becoming a witness to the divine life and being.

May you realize that life is beautiful and wonderful; may you realize that you are privileged, indeed, if you are enabled to see something of its meaning; may you rejoice and be exceeding glad because you are being brought to an understanding of yourselves; may you count stripes as little, and burdens as light, if through experience you are gaining spiritual development and spiritual knowledge; may you rejoice, day by day, because of what life presents to you; may you pray with increasing prayer and aspiration that you may grow in ability and perception; may you rejoice because you are spirits here and now, destined to go on living continuously; may you rejoice because you will have all you deserve, all that is possible for you when you, as spirit people, enter that larger life which awaits you.

The great God understands and recognizes the application of the divine law to your imperfection, and leads you, if you will but be obedient, by pleasant ways to continual joy through the union of spirit and the recognition of the glory, beauty and freedom that comes from true unison with the divine thought and purpose.

Spirit Shows Money Hid.

Miss Lucy Alvord, of Taylortown, N. J., told her brother, Claude, on Sunday morning that her grandfather, who died in 1837, came to her in a dream the night before, appearing so natural that although she had never seen a picture of him, she recognized him from her mother's description. He was middle aged and wore a beard. In the dream he seemed to shake Miss Alvord and arouse her. She stared at him and was about to speak, but he indicated silence and motioned her to follow him.

She followed him into the kitchen of the house, a wing that was built long before the Revolution. The house itself has been occupied by the Alvord family for five generations.

Stepping to the north side of the great room the man opened the iron door of the brick oven alongside the fireplace. He stepped inside the big oven and reappeared with a stone jar which he set on the table in the middle of the room. He then seemed oblivious to the presence of Miss Alvord, and to her, in the dream, his conduct seemed perfectly natural. He dug his hands into the crock and brought them out filled with gold pieces. He emptied the crock on the table and began to stack and count the money. He made separate stacks of English and American coins and of the different denominations. He made figures on a slip of paper, which he totalled and put in his pocket.

Then the visitor put the money back into the crock and crawled into the oven. Miss Alvord peered in and saw him wall up the crock with bricks and mortar which were waiting. The oven is six feet deep and the new wall was scarcely noticeable in the great depth. When all had been secured the man closed the iron door. Then Miss Alvord woke up.

When she met her brother at breakfast she told him the story. The vividness of her dream had frightened her. But she insisted that her brother attack the wall of the oven. She was confident that he would find the stone crock and the treasure. He laughed at her, but to humor her went at the wall with a crowbar. The first light blow went through the wall. A few blows demolished it, and there lay a crock such as the woman had seen in her dream.

The excitement of the sister and brother knew no bounds. They dragged out the crock and opened it, and before their eyes lay gold. They emptied it on the kitchen table—a table made generations ago out of a slab of pine. They counted the money.

In the heap of gold was four thousand and some odd dollars. The stacks weighed eighteen pounds on a grocer's scales.

The hoard belonged to Silas Alvord, the grandfather, in all probability. He was the last of the family to work an iron forge on the place. He made anchors, anchor chains and other implements. When he died, in 1837, it was thought he had a fortune. Apparently, however, he left nothing but the farm, valuable in itself. Then his relatives thought he had lost his money in wildcat banks.

Miss Alvord's story of the strange dream and of the finding of the hoard of gold was told about the countryside, and all day yesterday neighbors heard

her repeat it and looked in the oven and saw where the bricks had been removed.—New York World, Jan. 21, 1908.

A Good Creed.

Helen Keller, the blind philosopher, in spite of her deprivation and limitations, is a bright and cheery woman, and in her book on Optimism she says: "If I should try to say anew the creed of the optimist, I should say something like this: I believe in God, I believe in man, I believe in the power of the spirit. I believe it is a sacred duty to encourage ourselves and others; to hold the tongue from any unhappy word against God's world, because no man has any right to complain of a universe which God made good, and which thousands of men have striven to keep good. I believe we should so act that we may draw nearer and more near the age when no man shall live at his ease while another suffers." That is a very good creed, and one which every Spiritualist, we think, may fully endorse. If you don't like the reference to Deity cut that out, and it is an excellent creed then.

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LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speaks you have, your elections, reports of annual and other business meetings. In fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith. "Correspondent" or "subscriber" gives no credit to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are in-
cluded.

Columbus, O.

G. H. Brooks writes: The last Sunday in January I closed my first month's engagement with the First Spiritualist Church of Columbus, and have had good audiences from the first, and a good deal of interest is made manifest in the teachings of Spiritualism. We are to hold a social this week, in the parlors of the church, and the prospect is there will be a good attendance. I am going to try to get the friends organized into a working society, when each shall feel there is a work for them to do.

I am now making engagements with societies for the season of 1908 and 1909, and hope to have my months all taken. My home address is 856 Holton street, Milwaukee, Wis., but any mail sent to my Columbus address will reach me for February and March. My address is 190 South Sixth street, Columbus, O.

I always close my services with psychometric readings, and shall be glad to correspond with societies through the country.

Truly, the friend of all,

G. H. BROOKS.

Good Words for a Worker.

Ashtabula, O., December 30, 1907.
Editor Sunflower:

I have been interested as a medium and Spiritualist for more than fifty years, as a student in Spiritualism, and, Mr. Editor, I am always pleased when I can do anything to assist others in finding comfort; such as we find in the advice given to us from our spirit friends.

Mrs. Mary C. Ward has been a most welcome guest in my home for the past two months. During this time, she in her unselfish manner, has not only captivated your correspondent, but many others, who have listened to words of wisdom through her inspired lips and her every-day life is an excellent sermon of sincerity to any truth-loving person, that our cause has an exemplary advocate in her. She wins through kind words, not with harsh and unfeeling criticisms, against any who do not know the beautiful teachings of Spiritualism and therefore adhere to their church with its old theories and creeds. The real fault is ours, as Spiritualists, because we have not been zealous in presenting our thoughts through representative impressive measures, to more forcibly draw the skeptic and investigator into our fold, ministered to by invisible intelligences, who are ever present.

Mrs. Mary C. Ward leaves us soon as a speaker and genuine message bearer for our loved ones. She enters the field as a missionary under the auspices of the Ohio State Association of Spiritualists. We hope that friends throughout our state will do all they can to help our sister do the work she is so efficiently gifted as a chosen teacher and advocated to do, as an inspirer and organizer. It is hopeful that those blest with the good things of earth may give from their abundant storehouse to enable our sister and all our worthy co-workers the required aid that may place our cause upon a firm foundation materially, equally with our co-laborers from the unseen world with every good wish for your success as an able journalist.

I am sincerely for Truth,

AMANDA C. SWEET.

Pittsburg, Pa.

First Church of Spiritualists, Bouquet street, Oakland. Sunday—Lyceum, 9:45 a. m.; Services, 10:45 a. m.; Thought exchange, 6 p. m.; Services, 7:45 p. m. Ladies' Aid, Thursdays, 2:45 p. m.; Thursday services, 7:45 p. m.

Southern Cassadaga, Lake Helen, Fla.

Sunday afternoon, January 19th, J. H. Young, of Onset, Mass., who declares himself 84 years young, spoke upon the subject, What is Thought? and showed most conclusively that as a man thinketh, so is he. "It would be necessary to give the whole lecture to do it justice. Good thoughts are healing in their powers, and, if unkind and denunciatory, are the very opposite. The lips may utter kind words, but if there is not the real thought to stamp the impression the words have no weight. Many utter kind words, but the bitter thoughts drive out the sunshine. We help to build up or tear down the character of those with whom we come in contact by our thought attitude toward them.

Laura G. Fixen, of Chicago, Ill., is one of the late arrivals. Mrs. Fixen is a fine lecturer upon Spiritualism and things reformatory in their character. She has attended of late the National Purity Congress, held at Battle Creek, Mich., when the most prominent workers upon purity lines deliberated for one week as to the best measures to help the coming race to a higher conception of the sacred office of parenthood, and thus raise a higher moral standard for all. It is far easier to educate the young than to punish criminals.

J. Clegg Wright's classes are more popular than ever. He will hold a special meeting on the evening of January 29th, when Charles Sumner will control him and speak upon the life of Thomas Paine. It will, no doubt, be a fitting tribute to the life of that pioneer of freethought and justice to all.

Mrs. Tyler-Moulton is holding classes which are very well patronized and giving light upon the different phases of mediumship. It is a developing class, and some who were strangers to Spiritualism, are becoming so sensitive they can see clairvoyantly. Her daughter is improving in health.

Sunday, the 26th, Lee Morse, of Lily Dale, again gave the address. His subject was Vibrations and Chemical Balances in Nature. It was listened to with deep interest by a large audience. Mr. Morse is a trance speaker and bids fair to take a prominent place upon the platform in the future.

Dr. G. N. Hilligoss, president of our camp, has been quite ill with the grip, and Mrs. Hilligoss is a sufferer from it, as are several of our campers. The North has a monopoly of snow banks, but the grip visits the sunniest climes. As a rule it is not as severe here as in the North, but there have been a few bad attacks.

Vice-President Bond presided Sunday, and introduced J. F. Ballard, of Ludlow, Vt., who sang a most touching solo, When My Boat Comes Over the Sea, after which he introduced and welcomed Mrs. Anna Thronsdon, of Indianapolis, Ind., who made a very good impression upon the audience. After a short talk her guide, "Dulcie," assisted in a message seance by going to different ones and saying, "I have brought your son" (or whoever it might be) "to you," and then the voice would change while the visiting spirits gave their message. Mrs. Thronsdon is to be one of the message bearers for the season. J. Clegg Wright was also introduced and gave a brief but interesting talk to those assembled.

A Sunday evening gathering at Hotel Cassadaga was entertained with a song service, a talk by Mr. Wright, and messages by Mrs. Thronsdon.

Mrs. A. D. Morrell, of Grand Rapids, Mich., will be with us soon. She is a fine speaker and a good medium. She will again be accompanied by her husband, who was so helpful in many ways last year that his presence will be a great boon to the camp.

Mr. Budington is expected Friday with a goodly number, who are to come on his excursion.

Sunday, February 2d, is our opening day. The program, so far as given out, is a symposium of officers of the camp and speakers, and in the afternoon J. Clegg Wright, followed by Mrs. Thronsdon. February 9th the gates are to be thrown open and those from nearby towns and the surrounding country who desire will be welcome.

C. E. S. TWING.

Spiritualist's Convention.

February 18th, 19th and 20th the Pennsylvania Spiritualists and friends will meet in the Bouquet street Church, Pittsburg, Pa., in a mass meeting. Prominent platform workers will insure a splendid program. A state association must be organized for the protection of our mediums and extension of our work. All are invited. Special hotel rates will be secured.

The First German American Society of Spiritualists will be organized in New York City February 5th.

The True Way.

On the night of February 26, 1901, I had a very peculiar vision. There came before me a panorama of what they called Planes of Life and its Expressions, the action of spirit on those planes through its created forms.

There were the higher and lower planes represented as interactive in the substance, force and thought and results in works. It was a wonderful sight, one I am not able to describe correctly. Then an angel stepped to the front of this panoramic picture, standing on a platform as it seemed, and explained the process of life's ascension in such a clear way and such beautiful language, that I felt sure I could remember each word until morning and write it out, but I fell asleep after it had passed and in the morning I was able to remember only fragments of it, but the gist of it was that all our thoughts must be pure, all our words true, all our deeds a love and good will offering, then the fabric for a beautiful and substantial web of life is being constantly gathered and woven in God's loom and bears its marks of true merit. All that is done for others is done for one's own welfare and true ascension in the scale of life and force. The wealth of our thoughts, words, pen, etc., given out to benefit those in need of such help, increases for ourselves our lasting wealth. Those who hoard material wealth or aught else they can spare, and others about them are in need of, lose and go to the onward worlds as paupers to find only a barren waste, instead of beautiful homes for their enjoyment. He also laid much stress on the practice of true charity, in being tolerant of the expressions of thought and ideas of those holding different views from ourselves. Said he, "They all have progression's march before them. If they were sidetracked by witty inventions of men, to abuse that which has been taught them, does not help them any, but kindness and love will redeem them from their wrong pursuit and from the thralldom that holds them."

Then, with regard to spiritual teachings, he said, "None should presume too much. Are they not all but stewards to preside over certain parts of labor and give clean and clear the heavenly manna to the starving souls imprisoned in their forms of clay. It is not a part of their mission to indulge in railing against other theories or so-called religions, only to give clearly the better thought and point the better way, and by their lives furnish the proofs of their teachings and sincerity.

"We bid Earth's students to search for truth everywhere,
To look east and west, north and south and lo!
they shall behold
God's glories rise supremely in hues crimson and gold.
The heavens are bending low, the earth doth rise,
Truths crushed to earth rise grandly.
The sons of God rejoice, because great truths are
recognized,
And hence will set men free."

MRS. M. KLEIN.

Our Republic,

With its church and state separated, and its grand, popular school system, has wrought wonders and still it is a republic in its incipient stage and we must soon take an advanced step, and some of our journals are working in that line.

In the old wilderness of superstition now blooms the immortal flower of Reason. The great and powerful genius of the eastern hemisphere have given themselves up to oblivion; and the great and powerful ideas of the western hemisphere now occupy their places.

The whole world is rapidly approaching a transition state—is passing from Spiritual death to Spiritual life, is merging from a long night of ignorance and superstition. To realize the marvelous changes that are constantly going on everywhere, and in order to contemplate this glorious transition of the old into the new, we must take a standpoint high upon the summit of the ages. From this position the mind's eye may not only take a comprehensive survey of inferior past, as the vast background of the superior present, but also now and then obtain a satisfying glimpse of the undeveloped future. By scanning the fables of the past and comparing them with the realities of the present we can see that what was considered miraculous and supernatural is now recognized as natural law, as the "matter of course" triumphs of progressive science, as things ordinary and natural to the constitution of matter from its eternal, atomic and molecular state and principles, or great positive mind that moulds ethereal substance into endless variety of wonderful forms. Some thinkers of late classify invisible ether

and atoms as substance, and a combination of atoms forming molecules as matter.

The more we know by actual demonstration the less we believe. Much of the foregoing is the expression of A. J. Davis years ago. It is just as applicable to-day. Our competitive commercial or money system has released us from the domination of priestcraft and kingcraft, that is by allowing their subjects a limited education that they might vie with other nations in commercial matters has resulted in teaching them in other lines and at the present age there is an attempt to play king and priest both, but President Roosevelt's late message to congress indicates a dawn of emancipation of white slavery and the active, intelligent spirits working to take an advance step for a more glorious republic.

Yours, for Progress,

TITUS MERRITT.

Teach the Children Spiritualism.

Editor Sunflower:

I have been greatly interested in Brother Barrett's article in the Sunflower of January 11th, The Need of the Hour. It is splendid, right to the point and should appeal to the intelligence of every Spiritualist—give all food for thought. Once before I expressed my views upon the Need of Harmony in our ranks, which were somewhat in line with Brother Barrett's article. There was, however, one omission in both articles which, I think, should be brought to the attention of all Spiritualists, by our speakers from the rostrum, by publication in Spiritual papers and magazines and in friendly conversation. That is, Spiritualists sending their children to be taught in orthodox Christian Sunday Schools. Can such parents expect those children to grow up in sympathy with their religious views when they are given teachers who at every session of the school antagonize the Spiritual philosophy? Certainly not.

Catholic priests will tell you, "Give us the teaching of a child the first few years and we will defy the world." I have known several cases confirming what I am telling you. One in particular I will mention. A wealthy family of my acquaintance were active, ardent Spiritualists and contributed largely for the support of the society. There were two daughters in the family, who were allowed by the parents to go to an orthodox Sunday School—Protestant. As those daughters grew into young womanhood they told their parents in unequivocal terms that they must never mention Spiritualism, nor refer to it in any way when they had friends present. One of those young ladies was a medium, but in time refused to allow spirits to control her organism.

Another case I will mention. A lady who was a good trance medium and lecturer had a daughter whose ideas were in sympathy with her mother's until, in an evil hour, she sent her daughter to a Catholic school, which resulted in the daughter soon beginning to antagonize her mother's religious views, and, finally, she became a bitter enemy to the Spiritual Philosophy.

Spiritualists who allow their children to attend orthodox Sunday Schools or Catholic schools evidently do not realize the discord they are bringing into the family circle.

I sincerely hope at an early date Brother Barrett's facile pen will give Spiritualists "food for thought" on the reasons why so many children grow to maturity with no religious affiliation with their parents.

Yours, for Truth,

Descanso, Cal. E. W. HULBURD.

Illinois Spiritualists' Association.

The annual convention of the Illinois State Spiritualists' Association will be held February 18th, 19th and 20th, beginning on Tuesday evening, the 18th. It will be held at Handel Hall, 40 Randolph street, Chicago. Afternoon and evening sessions will be held each day following.

The officers hope for a large attendance and that great interest may be aroused.

A splendid program, in addition to the business of the convention, is being arranged, the music being in charge of the Meyer's Mandolin Club. Wednesday afternoon and evening the sweet singers from the colored auxiliary, The Church of Progressive Spiritualists, will furnish the musical part of the program.

If a man constantly aspires is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them; that it was a vain endeavor?—Thoreau.

Hypnotism in the Detection of Crime

Hypnotism in the Treatment of Criminals, or, rather, in the detection of crime, formed the subject of a recent address by Dr. Forbes Winslow before the members of the Psycho-Therapeutic Society at the Caxton Hall, Westminster. Dr. Winslow began by stating that he felt he was skating "on thin ice" in bringing prominently before the society a subject on which there was much dispute and difference of opinion. He dwelt with satisfaction on the recognition of hypnotism by the British Medical Association at the recent meeting at Exeter, and on the views expressed by eminent psychologists and physicians to the effect that "now-a-days it was becoming a recognized method of treatment." This, he said, relieved him of making any apology for his presence there, and for openly discussing the connection of hypnotism with the detection of crime.

The following questions presented themselves to him:

- 1.—Can crime be committed by the hypnotized when the subject hypnotized is the unconscious and innocent agent and instrument?
- 2.—If the subject is unconscious, and even unwilling, has the hypnotizer such power and domination over the hypnotized as will control action to the extent of the commission of crime?
- 3.—Is it possible to remove by hypnotic suggestion from the mind of the subject all recollection of acts or occurrences which happen in the hypnotic state?
- 4.—Would it be possible to hypnotize a subject and make him prepare a will in the presence of a third party, declare it to be his will whilst in a condition of hypnotism, and request them to sign as attesting witnesses, and yet to be afterwards wholly unconscious of the occurrence? (The same question would relate to the signing of checks or other documents.)
- 5.—Can a person in the witness box be so influenced by anyone as to make him say what the individual desires him to state?

Dr. Winslow stated that notwithstanding the many instances which had been published as to the possibility of making a person while under hypnosis commit a crime, so far as his own experience was concerned this was not the view he entertained. He admitted that if the subject hypnotized was a real criminal, such influence might make him commit a criminal act, but not if the person was of real moral worth. All the questions referred to were, in fact, answered by Dr. Winslow in the negative. He stated that it was impossible to influence anyone, whilst giving evidence in a court of law, to state what the person so desired. He gave as an illustration of this a case which lately caused some sensation. The principal actor was apparently afraid to go into the witness box lest another performer in the same drama should hypnotize him to say what he desired him to say. This, however, did not take place. Dr. Winslow also gave some cases in which he had been engaged, where by hypnotism he had detected the innocence or guilt of the individual. One was a case of alleged murder in the United States, where the innocence was proved; the other a case of theft by a boy, who, being placed under hypnosis confessed not only to stealing the goods, but also as to where they were secreted.

Dr. Winslow further stated that he was of opinion that hypnotism in the distant future would play a prominent part in the detection of crime, and, in conclusion, he proved by practical experiments the truth of his assertion as to the impossibility of a person hypnotized committing crime against his will. A subject was hypnotized by Dr. Winslow, and, having him quite under control, he was made to do many things at his suggestion, but not anything of a criminal nature, which proved that whilst unconscious there was still a controlling power over his will. Dr. Winslow concluded his address by expressing satisfaction that there were those to be found who had the courage of their opinions, and who were not afraid to assert them publicly.

Life is within us and not without us; to rise above our fellows for the purpose of commanding them is only to magnify the career of a schoolmaster; men who are strong enough to lift themselves to the level at which they can enjoy the sight of worlds ought not to turn their gaze upon their feet.—Balzac.

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